

M 1199

Music Group IV

Friday June 9, 1967

PART ONE

MR. NYLAND: So we're here again - first Friday. Different kind of meeting, different kind of atmosphere. And a different way of communicating. And one must know that, that you yourself also get in a different state of reception. Because, you know, sometimes these Fridays, they have a special kind of character. Smaller group. They're not like a meeting. And they're not very much like when I speak on Tuesday or Monday. It is much more as if we are together, as if we want to find out together something about Work, about life, what we have to do. Much more of a relationship. Sometimes much more of a sincerity because what we do is a little different. This music has a different language, a different kind of attitude, not like a meeting where we sit, just on chairs. Here we sit as a group much more together. And it has to remain and we have to keep that kind of a character. That sometimes these Friday meetings, you remember I've said before, it is a meeting in which I don't expect any particular questioning. And when I can talk the way I would like to talk, I can also talk to everybody. Because I want to consider all of you as, you might say, in need of something that really makes one alive, and to exchange that in such a way that you, you

feel it, you feel what I mean, what I want to say. And that by that kind of a contact is established. So for that reason, this kind of a group meeting is a little different, and we vary it because you might get a little tired, or perhaps a little stereotyped, or a little bit crystallized in just listening. And the variation of introducing, maybe, some music of some kind, will help you to get hold of yourself at certain times a little differently. Like sometimes in a conversation you can have that, and you make up your mind that you happen to be there at such a time and something is required of you, and you want to make sure that that what is required of you corresponds to it. And that something in your life, in your own living, in the way, in the state in which you are, starts to live up, starts to awaken, starts to produce in you a desire not to let things go, but to take them, and to take them to yourself so that you can digest them in some way that it becomes food for you.

That's the purpose of these Friday evenings, thanks to Lotus and Georgie, that we have them. They're different, you know. They have a different kind of a character. They have a quality. They have something that has to do with your feeling, the way you really are, the way you can be without any thought about how you should be. But you can be yourself, and to be open.

We'll play first tonight something you haven't heard. I'm sure you haven't. Some sections of certain music of an organ tape in Seattle, different kind of tapes together. I selected a few things, things that - out of such tapes because not all of the organ music is worthwhile, you know. I have to find my way every once in a while in trying to find out what are the limitations of the organ and what are the limitations of myself, and playing organ is a little different sometimes from playing piano. One has to find a means of how to express oneself by means of a different kind of an instrument. And sometimes, maybe, piano is right; and sometimes organ is a little closer. And so that, I say, it is like an experimental state in which what I tried to do in Seattle with the organ as it was, and it still is - it's a little bad

now because it needed repair. I was not entirely satisfied this last time because I couldn't get somewhere. I tried but it just didn't respond in every way. I had a difficult time. But among that what we did play there were a few things, and mostly the kind of things that were on a certain, you might call it, a certain section of the organ which were more responsive. Some of the treble, not the bass, primarily. And some of the things that corresponded, maybe, to the state in which I was, in which I wanted to say something.

So I took some of those tapes and selected out of them a few sections and I put them together in one tape. And I want to play it. I played it the last time when we were in San Francisco - the last meeting. Maybe it's a little long. And maybe at the time when we played it, it was not done justice to because the recording and the loud speaker...But take it for whatever it is, you know. It really doesn't matter very much because there is enough of that kind of a feeling in it that you can feel. I want to, at such times, I wanted really, I wanted to say something, something worthwhile, something that I really felt, that I wanted to communicate in some way or other, without words. To tell about life, about feeling, about real motivation for wanting to be alive, to keep alive. And to give in that a certain support so that you could be encouraged to be patient, to hope, to believe in a possibility of a future of one's life as one lives it, regardless of whatever may be in the way, maybe sometimes makes you suffer, and may not entirely agree with you. And nevertheless you know that you have to face it because these are the problems of life that you have to meet. And at times you can meet them, and at times you can be reminded of the states in which you were, and how difficult it was to overcome, to understand it, to know, to know what is right, to know what to do, to know to continue to have hope and to have patience, and to have ambition and inspiration based on a wish to become really a man.

This is what sometimes music can do to you: it can get you into some kind of a state in which you know there is a level of your being which you know very well. Sometimes you don't even want to express it because you know it's there. And sometimes you feel you don't want to put it in words because maybe it will affect it and it will draw away from it the essence of what is really there. And at times you also know that it has to stand by itself; it has to be like that. And one takes it then, simply. Let it go in on you, in your feeling, in your real emotion. Because that after all is the most important thing of a man: his emotion, the way he wishes, the way he aspires and wants to become, to hope, to know sometimes it's possible but that in any event, that he knows that regardless of whatever the conditions of life are, that there is something to live for, and that he really wants to achieve it, to accomplish it in his life, the best way he can, and that he has to have patience and determination to really want to live, to live correctly, to live in accordance with whatever rules one makes, whatever one understands of life, whatever you know your life could be at the times when you are really yourself.

And so this, this music, simple as it is, it comes from the heart, and it will reach you in your heart. It's not necessary to have it go through your mind at all; and your mind would do damage to it. Just listen to it the way it is, as it is, for whatever it is. Never mind what it is. You take it. You take it. And you let it penetrate in you. As I say, if it's a little too long - all right, it's too long. Never mind. You take what you can. And then I hope it will help you. It will help you to wake up. It will help you to realize that spiritual life, inspiration towards that what you know of yourself, inside, your inner life, that it is important for every one of us. And that for that reason, I would almost say, you want to be disturbed. And then because of that disturbance, something starts to become alive in you, and with that you go on in life, the way you can. Remembering, remember. All the time remember: what is you? What is really you? You, as a human

being, you, as being made in the image of God - whatever God represents for you, at that time.

So, I think, Georgie, you have that time?

(music tape played)

## PART TWO

MR. NYLAND: So, you see, I hope it wasn't too long. But it has a certain fullness, something that really belongs to a totality of oneself in a little different ways of some phrases, or certain different ways of expressing it. And for that it is right. Maybe some day we'll make a record of it. It is different kind of music because it is not the way organ is usually played. And it has very definitely a quality that I know that can be extracted from the organ, but I don't know enough about an organ of how to do it really, and it will take some time.

At the same time it is quite definitely an intention. It belongs as such to our life. It belongs to us as a human being, of wanting at times to express oneself. And partly because one wants to express oneself, one feels compelled, and partly one feels that one has something to say. And there's really nothing wrong with that, only one has to be so careful because what does one really know? What is one really entitled to say? Where does it come from? And what could be the good in saying it? It's a very difficult question, you know, because one sometimes is so impelled to communicate to others what really concerns oneself. And that you feel that it is right for others to know about it because you are concerned, and you know it and you feel that it is right to say it. And you want to say it in a certain way. And you want to help others because you feel that they need it. And without any particular desire on the part of oneself to show off, you really have an

honest wish that you could help other people. And still it is so difficult because how, how will one tell? What does one really know? And to what extent that one is actually able to say the right thing in the right way, and how can one teach? You will all have to face this problem. Without any question you will be confronted with it at certain times, that you know. What can I say about Work? What can I say about the necessity of waking up, of really telling people that the way they are is not entirely right, and that something else has to be done about it so that they could really evolve, to give them at the proper time something that belongs to them, that they can use. And who are you to give it? Thousands and thousands of times you have to consider this question.

It is not given to everyone to be a teacher in the right way. And one has to think and pray, and wait and wait, until you actually are convinced that that what you can give is worthwhile to give, and that you're entitled even to give it, and that someone else can receive it in the proper way. It takes years before one dares to talk, dares to give, because the responsibility is completely on oneself to know what is right. What can I do to start someone in a different kind of a direction which might give him, probably - and you hope it will give him some kind of an indication in which direction his life has to be. And you take a responsibility for that.

It took me a long time before I even dared to talk about Gurdjieff's ideas and to try to communicate them. Thirty years, at least. And even then I didn't want to until Gurdjieff told me I had to somehow or other, because it was necessary for the realization of oneself to know what one knows in order to tell. And by means of telling, to know what one does not know. And before one can become any kind of a teacher, any kind of a help to others, one has to think three thousand times before you dare. It doesn't mean that when life is there, and you feel you know that it has a meaning for yourself, that you show it, that you manifest it in your behavior, that you know that

there is something that is alive in you. But it is still quite a different thing to put it in words and to formulate it, and even give tasks to people, because what do you know about them? As I say, it's a long, long time before you ever will know what makes someone else behave the way they do. And how you understand their mechanicality unless you know your own mechanicality throughout, from one beginning to another, to the end, really, that you know and you have struggled with it, and you know what it is worth. And then at such a time you can tell maybe a few things, almost I would say, in a whisper to tell what you think might be. But never with any authority.

You understand me? This is the reason I told the Foundation that they didn't know what they were talking about because they didn't know how to teach, although they claimed and they tried and they thought they did. And they don't. And they lead, even at the present time, people astray from real Work, of an understanding of what is meant by being awake. Not to just to continue in an ordinary way of thinking and feeling and doing the best they can and all the rest. Work means the introduction of something quite entirely different. In ordinary life we call it objectivity, of course, because it has a different kind of coloration, has a different kind of accent. It has a different way of being. It is a different level. And unless one knows that and holds this up constantly as an idea of something that has to be expressed, and it is in the line of what Gurdjieff means - not always understood, of course - and still ( ) many times, many times just a little bit interpreted in a certain way.

Why do you think I waited such a long time? I have waited. Since 1924 I was in contact with the ideas. I say thirty years. And I'm not so stupid. I know, because my mind functions quite correctly and very clearly, and I understand things, and I have a feeling which makes me realize what goes on in different people. So when I hesitate, there is a reason for that. And it's only because Gurdjieff told me to do it, that I did. That's the sole

reason. Not for my sake, not because I wanted to talk, not because I wanted to show off or to tell people what I thought. I don't give a damn about that. I wish people to grow in the right way, and I want to tell them what I think is truth for them, and maybe they can use it. But a long time, a long time, for any one of you to become even a teacher of anything. I tell you this in order to make sure that you're not going overboard and think that you do know. You don't. Not for a long time you will know. One has to suffer a great deal before you know what Work means, really, and that you can tell about it convincingly, in the right way, so that it will have an effect. I say this because there are tendencies like that. And there are people who separate off and think they can do it; and others who stay away because they think they can do it by themselves. Nothing at all. They can't do it. After some time they will lose all kind of contact, even with themselves. And they won't know because one has to be reminded time and time again about the truth of the ideas of this kind. That is why I write, so that at times maybe you can remember. That is why there are tapes, so that at times you can listen to it so that you really understand what is what about this.

I remember Orage leaving at the time in '29, and in 1930 he said: let's go over the list so that once and for all you know what is meant by this word and that word and that word, so that it is clear to you. It was necessary for him, and for his mind and for his conscience to tell people what he thought was the right way, so as not to have any chance of any kind of misinterpretation. And it's not that I criticize your effort. Not at all. Sometimes, maybe when I come back from the West Coast it seems as if I'm grumbling because you haven't done enough, and so forth. I always will do that, you know. I will always tell you that you have failed. What else will I do? To tell you you've been wonderful? You sit on your laurels, and you rest and you fall asleep. No. All the time in front of you should be an aim of being better, today. But tomorrow and the day after, and then you will Work



because you have to have an aim constantly with yourself. You're never there. You never will be there. You know that. I'm never there. You know that also. I Work as well as you do, as all of us should do. This is what I'm telling you. And for that reason, exactly because we are on Earth, we have to keep on being awake to that what affects one, or what affects one on Earth, and to be able to have something that can stay, that need not be affected, and from where you Work because from there you are reminded of that what is your real life. And from there you dare, slowly, gradually, every once in a while, to say what you hope is the proper word. And you ask God at such a time: did I say the right thing? You consider what you have said, to listen to it, to see if that what you have said was right. I assure you, many times I listen to my tapes to hear what I've said - how, how did I say it? Was it right? Did I forget something? Was my tone not right? Did I convince anyone? Was there anything in it, that what I said what, what resembles pride, vanity, things of that kind?

One has to fight all the time. This is the kind of life that one has to live on Earth in order to free oneself. Don't think this is easy, but it is marvelous to Work because one sees the possibility of extricating oneself someday, somehow, out of this terrible, terrible condition in which we happen to live unconsciously. And this is the hope, this is what I tell you all the time, this is what the music means. The music has hope in it. It is something that gives you a certain form of life as an aspiration towards the possibility of reaching a higher note sometime, or a chord or something that ends up in the harmonious, somehow or other, an entity of that what really one aspires to, what can be for man, really can be, for him; that he has belief, that he has encouragement, that he keeps on going regardless of whatever it is. And he must go because he knows that is his aim, and he knows that is his responsibility.

Be careful. When you get together, you talk, you talk - it's all right. No one really knows. But you put together what you think you know, and you

exchange. And you get stimulated by it. And you don't know, really, for sure, because you cannot say with authority it is this and that. As I say, after some time, maybe you dare, you dare really to say it. But in the few things you know of your own experience, you can be correct. Your experience, that counts as a human being. But you are only one human being. You're not everybody. And that is where you make sometimes the mistake, that you think what applies to you applies to anyone else. It doesn't at all. But each person has to find out what applies to them. And with that, they have their life to live, not your life; and you don't live their life. You stand on your feet, they stand on their feet. When you recognize their feet, how they stand, how their mind works, and you understand it, even if you don't agree. But the one thing that unites us is the wish. This particular kind of emotional involvement, of wanting to find a way out, how to live and how to be as a human being. And on that state, in that state, on that basis, on that you sigh, you hope, you tell: I wish to understand myself, to wish to be; I am what I am. Then I live, then I can be. Then you understand each other, emotionally. Don't expect anything else. Your attitude, the way you are, the way you behave, you are with other people, the way you constantly, I would almost say, love them because you're concerned with them. You know, you want to love them for their sake because you want to help them with anything. Anything that you have you give, because why should you keep it when it is something that you have? And it is multiplied when you give it away, because you never, never will lose it. But you see, you have to be so careful, and all of your vanity, all of that what is pride, all of that is love of yourself - all of that you have to lose. Everything of yourself that you believe really that you are - you're nothing, nothing. Just a couple of specks of sand. No more until you yourself enliven it. When you put life in that what are the cells which are now nothing, and you start to grow, thanks to God that you can, and that you know what is meant by real, real

life - not life on Earth; it's nothing. It is stupid. It disappears. It will have an end.

What you wish is permanency, real emotion. That belongs to a man, and will ever, always belong to him. Consciousness that always will know and never will perish. Man Number Five. Man Number Seven. That what you should become, towards which of course you will want to go, towards which you will want to overbridge whatever that is at SI DO, or in FA, or anywhere along the scale. That you know what it's worth; that you Work, that you try, that you're honest. That you keep on going because you know you have an aim and you want to, and you see this. In honesty you work with them. You don't want to work with them when you are full of complaints and criticism and getting into each other's hair. Forget it, forget it. Pray to God you forget the manifestations of someone else. You try to understand them the way they are, like you are. And there is no difference whatsoever, you are just as stupid, as mechanical as everybody. You must know this, once and for all, for yourself. And then you can work together because you have an understanding, a basis on which you know we wish to Work, for the sake of Work, for the sake of growth, for the sake of developing, of making out of oneself really three bodies. Yes, a man, harmonious, to be conscious, to be conscientious, and to be able to do, to have a will, really to Work. But you see, the timidity, almost effacing oneself, almost knowing that at times I'm not worthy to know why it is that sometimes these things come up in one, and yet I know it isn't really right to say it. And then don't say it, don't until something in you is so alive that you know it is right. And then you say it. And very quietly and very simply, without wish to convince, without wish to give, only to be what you are. And that will help because it is not then forced on anyone.

The presence of the Sun is not because it wishes to shine on you. It just shines and you're there. And thank God you can receive it. God is there, everywhere and always. It doesn't make any difference if we're

closed or open. God doesn't shine less. He shines on evil and on good, you know. But what are you when you are open? Then maybe you receive. And then you say: thank God I'm alive. I wish it. And I thank God for being. And then I, in awe - I call it timidity - in awe, losing oneself in knowing what I am, truthfully knowing; then I build, I build, of course, I build because I'm alive. I wish to continue. I don't want to stay in a dead body. I want to be really free. Towards that freedom we Work. All of us with each other, to understand that what is meant by freedom, and to be able to give oneself totally in order to reach the freedom for someone else. If you can sacrifice that of yourself, if you can really lose your own life to find your life in reality, you will find the life of everybody, and you will love them like you will love yourself because they are the same. They are God in all and everyone, and in everything and everywhere. This is the aim. I don't care how far away it is.

When I wish, I wish with all my heart. I don't consider anymore how long it might take because I live in this moment of wanting to be awake, whatever the future will bring. In a state of awakening, it doesn't matter. I'm awake now, that's all that counts. What will happen I hope to see, because I hope to remain alive to each moment as it can be made awake to me. That I will then really live for myself, for everybody, for the totality, even if I don't understand it, for God, for His service, for being one with everything existing. I don't understand it, and still I believe this is my life.

Drink to that, because this is the most important thing in one's life, to have that kind of a wish of that understanding in your daily life every once in a while, as if one says I'm a child of God. What do I mean when I say it? Do I feel it? Do I know it? Do I live then in accordance with that kind of, almost I would say command of eternity, in time, telling, in time, how to become free from that? This is God.

So drink to your life, children. Drink.

### PART THREE

MR. NYLAND: I want to say something about unity. There has to be more and more. It never will be finished until it is actually there, and it will never be reached. That is, unity among us, unity of an understanding of an aim, unity of an understanding of the striving - each one of us. The understanding of how a personality functions, that it has to function the way it should function, that we are human beings as we are, as we have been brought up, as we all the time manifest. And that that is our personality and it keeps on having our names, our behavior forms, everything that belongs to ourselves, everything that we are sometimes proud about, everything that identifies us, and with which we are identified, and which we bring all the time to the foreground. And when we cannot work together, that is exactly in the way.

If we could see ourselves as we are, ourselves, if we could see ourselves as a unit, a slug, any kind of slug, any kind of human creature, if we could see ourselves from the standpoint of objectivity, in which all human beings are just human beings performing certain functions necessary to our personality in the place where we are; and really, from an objective standpoint, no particular difference between the performance of one or the other, if we only could try to see ourselves that way: here I am. By the grace of God I would be someone else. And not that I'm particularly happy to be what I am. Or that I'm unhappy, or thinking that I should be someone else, or happy that I'm not someone else, but that I am what I am, and that I Work, and that I, as a human being, have a task. You see, with this you would have, if you really could feel it, you would have a solidarity. You will have a unit, a unity of understanding. And you would also have, towards Work, a different kind of attitude of: here it is. It belongs to me. It belongs to us. It has a meaning. It should be maintained. With God's help it should be main-

tained. It has to be maintained, regardless of the cost, regardless of your own little life, which as you know is nothing to speak about - a little bit of money that you go and spend in one way or the other to keep alive, to keep your mouth open so that you can put some more bread in it. And that you can have a little satisfaction, even including going to the West Coast, and having of course some expense and maybe, a very good thing as enjoyment because you have different kind of experiences. In all of that, the totality of a group as a group, those who could go and those who could not go, they all belong together. We are, if you really understand it right, we are one group. That I happen to be here and talk about it and remind you, almost I would say it's incidental. If I were not here, someday, if you live, you would come to that same realization. I'm not the one to tell you. I happen to mention it. But unless in you there is something that is there that you know, and it really strikes a corresponding note in you, no amount of my saying it would help, unless there is something in you that you really feel, yes, he's right. He's talking about my life, not about his, not about others; he's talking about my life. I'm concerned - I am, my life is at stake. My life has to develop. I have to grow. You, all of us have to grow, out of your state, with understanding, with more appreciation of what you have, all the opportunity you have. You have to love each other, yourself, God. You have to love your life. You have to love your opportunities. You have to see what is involved in order to grow, to get out of this terrible, really terrible state because that's the terror of the situation, that we are bound. And sometimes we don't know it, and sometimes we do know it. And then we fight. And how do we fight? And why should we fight? For freedom, and freedom together, it will help to maintain this.

You see, I must come back to that because you're not as yet sufficiently convinced that you have to maintain it. And it links up of course with me because I happen to remind you. When I'm on the West Coast you sit and talk;

it's right and you must and you do. And it's good, really good, what you try as attempts. Every once in a while I have to come and tell you, and put a little pepper somewhere in a place where you need it in order to wake up more, in order to realize what is involved, so that you are again and again stimulated that something has to be done. You cannot let it go, just let it go. It's not easy. It is not this kind of life that you just, ah, tomorrow will take care of itself. It won't take care of itself. You have to do something. You have to feel it. You have to know that something has to be done. And people in a group can help each other, and remember. Then when they remember themselves, they're reminded by others to remember themselves, to find what is there for them. So that if anything happens to you as an experience, as something that makes you suffer, something you cannot understand, that you cannot place, that maybe at such a time Work and the fact of other people also Working can help you. Because we're not such fools, you know. We are just because we like to do it because someone says so. You come to the realization for yourself, that you know it is right and it is truthful and logical and that it belongs to Work because after all, you know your life. You know your world. You know what you're up against. You also know what are the difficulties. And you want to find a way out in order to have the proper attitude towards whatever happens to you when you suffer. When someone comes and is taken away, when someone isn't there, when something you think might happen and does not happen, and you believe that you know and you don't; and you have to accept the conditions as they are presented to you, and you have to make the best of it. You have to learn. You have to live with it because that happens to be the condition of Earth. You have to live with it. You're not going away from it; you cannot avoid it. Sometimes the things you have to face that you don't like to face, you have to face them. Your friends and your enemies, your losses, your gains, your promotions and your discouragements - everything in life that happens to you, you have to face because what

would you be if you run away from it? Like a little child away from danger. You face danger. You face difficulties, calamities, even earthquakes. You face because that is man. He should be, he's not a child, he doesn't run away.

In this particular effort among us, in which we can recognize ourselves, you're still not serious enough to see that it is maintained for you, and that a great deal is still given to you on a golden platter, for which you don't pay. And you accept because you come to a group, and because I happen to be there and I talk, and because of - tapes are available to you, and a little music for which, again, you don't pay. Not in any way than only by your presence because you can sit and you can listen. And what you do? You don't realize yet what is involved. You don't know. Really you don't know. I don't talk much about myself. You don't know what I do or go through to pretend and to be, and to keep this all together.

We have a trip, yes. It looks to the outside world as if it is disorganized. It's disorganized organization. We have criticism of each other because so-and-so didn't do that. All right. So we talk and we get together; we straighten it out. And so-and-so behaved in one way, and somehow or other we find a way out, in order to - and there we are back again, all of us. Thank God, nobody got lost. It just doesn't happen. It is there because we wish it - all of us wish it. I wish it, and I Work. And all that there is at the present time, I've said it many times, in tapes, in music, in everything; what is there that you really know, that you really can use, that actually is your property at the present time? And even then you don't study. You don't use. You don't really take it all in. You don't imbibe it. You don't eat it. You don't digest it. And still it will be there because that is what I wish. I'll keep on producing, producing.

I talk about Firefly. Be there, surely, sheet after sheet with information, with all kind of things. You can read. Then what will you do? What



will happen to your life? What will you actually apply? What will be the changes in your life? What will be really your gratefulness of taking it and changing it, and day after day considering this question of your own inner life of development, of growing until you meet God and He asks you: what'd you do with all that that was given to you?

I'm not saying anything about myself, how I wish even to be paid for it because I get paid in the effort. I don't mind at all because I grow, I know how to grow. But what do you do? And to what extent do you understand this - this maintenance? I have to tell you time and time again, I've told you several times. You know the things that are important in man's life: money, sex, and his vanity. And they come as a result of either money or sex. Proud, prowess and proud--pride. And how stupid it is. But you still believe it has value. You still believe that money is money. And all it is is a medium of exchange. And you still think that sex is sex. And all it is is an expression of emotion, if you understand life. No more than that. It should not be any desire of the body. It should be on a plane where you really can - where it belongs. There it is. And so as a result you have pride so that other people can respect you. All right. Say it.

What do you do now to maintain it? To help this, to continue with this, to make sure that it continues to exist? What do you do to help? What special work do you do to help maintain it? To give me for the fund? The fund is half of what it was a year ago. Shame on you. Shame on you that I have to tell you again and again. Rent - you forget. You simply think that when you have a little difficulty that it is all right to reduce. I tell you it isn't - not for your conscience, it isn't. I say it again. Don't think for a moment that I'm dependent on it. I can tell all of you to go to hell. I don't wish to be dependent. I have my own. I can work. I can earn enough money; I'm still clever enough. My mind is still functioning and my body is still willing to work. So I'm not saying this for maintaining me. For God's sake,

don't think for a moment I have any idea about how to be maintained. I don't need any one of you. Nobody. I say it very strongly. It's not that I'm emotionally involved, only I think it is a shame in you. When Father's Day comes around then you will give a little bit because it's Father's Day. No, children. The office is there. The maintenance of certain things that have to be paid for when we go to the Coast. Not everybody can pay. A little money has to be here and there furnished. Some people are in dire states. They need some help. Who will help them? You? This is my function. You have to know it. You all should know I don't spend any money on myself. I don't give a damn. But I help whenever it is needed. And I think it is right for the sake of Work that people can grow. What happened to the rent money? I haven't got it. I cannot afford it. The hell with that. Don't be silly. I don't take these things; it isn't true. You Work. In the sweat of your brow you find something. You do something, if you profess that Work is important, that consciousness has to be maintained in accordance with the ideas of Gurdjieff. That there is something that Gurdjieff has told you, that you believe him and you say: yes, my last penny I will give in order to live. You satisfy whatever is necessary for your ordinary life. I'm not talking about that. Whatever it is really necessary and you have not a dollar left, all right, you have not a dollar left. But think about it twice and three times before you dare to say that to me. And when you say it, I will accept it because I don't question you. I never will question you. Whenever you say I cannot pay this money, I'll say, all right, all right. Because what do I know? God takes care of these things. I'm not worried. And whenever there is money, I'll have to spend it because it has to be emptied, so as to receive. I'm not interested in laying up any treasures in heaven, than only as far as consciousness is concerned.

Revise your attitude. See again and again, you know there are a few people responsible for this. You know their names. And you talk to them, and you say, honestly I cannot do it. You say it honestly, if you can't -

it is true. Okay, it's true. But you see, sometimes I don't believe you. And why don't I believe in you? Because I happen to be a human being and I've suffered in life more than any one of you, and I know what it is to not to be able to do things. And to say that I cannot because I cannot, honestly; and that even in that state I will try, and I would try, and I did try. And I would give to the last farthing of myself. I told you these little stories once in a while, and they are true. And I come to New York without a cent in my pocket because I've given it to Gurdjieff. For what? For him to write ALL AND EVERYTHING, to maintain him, so that he can write, so that we can profit by buying a book for six or seven dollars. So that you have information; so that we now at the present time - to bring it down to the present age - you have information which sits there, we have tapes and you can listen to them. And it is all free. And music is free. And records of course, you pay for the cost. And otherwise, what? Firefly, free. I give it. I give my life to you. I love you and you must know this. But then, what do you do? Do you really understand it, what is given? And then when you accept it, do you know what you take? And how, and how much? And what is the quality of it? And that that what is given is produced through a suffering of some kind.

I want to say something about that because we are increasing our activities. It puts a little bit more of a strain on me. I've said it before that whenever a new group starts, I encourage them to send tapes so that I can listen to them. I can probably tell a few things about this or that. It takes time on my part. I overload myself. The intention is there. The stupidity is that I say I can do it. Sometimes I cannot do it. And in connection with what I said a little while ago, I realize when I listen to the tapes from different groups - and by those I mean now groups that are established, and I'll distinguish them as groups who have two groups: one a group I, and one a group II. So those are the ones that I mean: Seattle,

Boston, Berkeley, or San Francisco. San Francisco because that's now the central point. The other things of interest are not as yet groups. I don't consider them. At the same time they send in tapes that have to be answered. And the others send in tapes, and I listen to the tapes of Group II; that is, the groups for new people. And sometimes I'm sorry I have to listen to it, but I have made a vow, I would listen, I'll try. And then I spend my time and I waste it. And why? As I said a little while ago, there are no teachers. I cannot expect people to teach and to hold a Group II, for new people, together. And still they have to do the best they can, because I cannot be there all the time. And perhaps it isn't right. And when I'm not here, you're in the same boat, because you have that problem. Group II - that is, for new people - has a twofold purpose: new people, to introduce them to the ideas and to help sustain the ideas, and to make it clear to them what is involved. That's one thing. The other is, for those who are older and who conduct such a group, to test themselves, to know what they know, and to be able to say it and formulate it clearly. It's as much as test for those of Group I, that is, the older people, to be present in Group II, as it is for Group II to get together including new people.

I'm sending this tape to the groups that are concerned, and I want them to know what I intend to do. My suggestion to them - and it applies to us when I'm not here - is to play a tape in the beginning, a general tape, a tape that has in it ABC, Work, without any question, without any misunderstanding, certain questions answered in relation to Work; and to sit through that tape and listen to it - those new people and the older people - for as long as they wish. Some tapes, as you know, are an hour and a half. They can cut it, I don't mind. But there has to be substance in this. And this is the beginning of their meeting. And then everybody talks about the tape, about what we have said about Work. And particularly those who are leaders of that group, talk about Work as expressed in that tape - not as yet what

they want to contribute and not as yet what the new people want to contribute as their own experience, because many times you get a lot of nonsense about this and that, and I've heard, and I went to a meeting and Cayce was there, or somebody and so forth, and blah-blah and nonsense which has nothing to do with Work. And those who listen to it have not the strength to stop it. So my suggestion is: they talk about a tape that has substance - and there are enough of them at the present time - and they listen to it and then talk about that what is the substance of Work, to see if they agree with it, if they can use it, if they really understand it; and make an intention of saying that they are going to follow up some kind of a task, maybe, that has been expressed or that has given them an insight in what Work is and encouragement to read further, to find out. And if then they would add a little bit of their own experience, it's okay with me. But at least that group, that Group II for new people, will have a level, a level of being, a level of Work, and no nonsense.

Then when they have their Group I, they play what they have discussed, what Group II has discussed and what Group I has answered. And then they'll hear their voices and they know what I've said. And then they can criticize each other. And then they can correct what they didn't say right. And then at least again there is substance of something to talk about. I'm getting sick and tired about talking about all kind of nonsense. This is the reason I have abolished Group III. I want Group II in us here, when I'm here, to talk about Work and Work only. I'm not interested in anything else now. I've said it before, they can talk about it at lunch. You can talk about Zen. You can talk about Krishnamurti. You can talk about anything you damn please. But I wish to talk on Monday and Tuesday about objectivity, about Work on oneself, about the necessity of becoming aware, of how to wake up, what to do for that, and what are the obstacles that are in the way in one's ordinary life, in order to overcome that, in order to change over from a state of uncon-

sciousness into a state of real consciousness, actually making, either an 'I' or because of the 'I', making, creating Kesdjianian or a Soul body. That's my aim. That's what I want to do. I don't want to waste time, I don't want to be forced to listen from any other group about nonsense. That should be stopped already long ago before we started to talk about it. And if they're not strong enough to stop it, this is my suggestion: take a tape, I don't care if you take a book. Take ALL AND EVERYTHING. Read. Talk about that. Take Ouspensky, good parts in it. It's not that I want my tapes - I don't give a damn. I want Work. When it is there, acknowledge it. Whatever is there in In Search of the Miraculous, acknowledge it. Take, use it. When he talks about Work, real waking up, not when he talks about negative emotions or hydrogen, but about something that is substantial; that you can use. That belongs to a group. That belongs to a discussion at this time.

Time is of the essence. Time for all of us, in the midst of the waste of time, energy, every kind of force, to be used to fight in the Middle East, or Viet Nam - it used to be Viet Nam only, now we have the Middle East. Now we have this, now we have that. All kind of United Nations discussions, so-called stop-fire. And what? They say, yes, and they continue. All the nonsense in this world, all the different ideas about LSD, about the drugs, about that what is nice, happy, education of children in order to give them freedom and so forth. Don't stuff your mind with all that kind of nonsense, unless you need it for your education, for your own in order to earn money - okay. For that it is all right. You can spend as much time as you wish in order to make thousand dollars a month. But for the rest, for yourself, once and for all make clear to yourself what is important - either your outer life or your inner life. And wherever the accent is going to be, that's what you're going to have at the time you die. And also during the time that you're responsible, your inner life is your responsibility. Your outer life is the responsibility of Mother Nature. You can leave it alone. It carries on by

itself. It has momentum as long as you feed it every once in a while with a little bit of food and sleep and a little you keep on breathing. But your inner life, that's you, and that is really you. And that requires your attention.

So when I say, if you believe it, if you honestly believe it, if you think that your energy should be spent at least partly to help maintain it, who is there at the present time who tells you about it? When I see these people who so-called leave and want to be on their own, where will they go? Tell me. Where will be an honest person who tells them about observation, about impartiality, about simultaneity, about Work? You go, find out. You go; you read; you see what is what. You go to lectures: you hear people who are publicized. You go and see a show, some kind of an artist. For what? What have they to say? People who write little books - about what? They don't even know what they're writing about, only use the little words - using what? Nonsense.

I'm not saying that I am the one for you. Don't misunderstand. I happen to be now the one person who tells you. And if I weren't here, I hope by God you find someone else. And if you can find someone else, go, find it. But find it. I don't care if you ever say the word Gurdjieff, provided you learn, real, honest, sincerely, if you can, objectively. Wherever you get it - Egyptian, the old Stonehenge, Persia, Buddha, Vedanta, Zohar, Kabbalah, Zen, Shinto - whatever you wish, provided you end up as a person who can stand in life and who is, at that time, in balance, and is not swayed one way or the other. And who is not only intellect, but who can feel, and feel the love for his brethren, all the people he has dealings with, and can be, in connection with them, correct. And at times, just. And at times, strict. And at times, benevolent. And to be able to know what to do, how, how to do it, with infinite patience, and with the strength of an ox. Because that is in the Sphinx. It is that lion-quality, and wings of a raven to be able to soar above all things, to be at the proper time when one dies, to be able to

leave, so that one has fulfilled one's task on Earth and then one has left to become, if you like, Man Number Seven, to leave this Earth because one has paid, through and through. And one has achieved and accomplished and gained that what is permanency within one. That part what belongs to man and what belongs to God and which, at the time when he dies, he is willing to give, to give up. Not only his body, but to put whatever there is, that is, spiritual development, at the disposal of that what is a higher form of being. And then to listen, to hear, what will that - what is this higher form of life - tell him to do then, and then be willing to do it.

This is life, still. Don't think you finish with life when you die. Almost, I would say, you just begin because you begin then at such a time when you have some freedom which at the present time you don't have. And you have to fight for it. If you wish to help to maintain that fight, look within yourself to see what you really can do, and then do it. Because only then you are committed. Only then you really belong. Only then you have a real conscience. And only then, on that basis, will you be able to maintain a consciousness. And when the two are there, only then will you be able to have a will. And when you have a will, it's only then that you are a man, a real man, as God wishes you to be a man. To proclaim Him, and to be part of Him and to submit to Him and to know that that whatever one does is as He would do, if God were a man, that you are the man who acts like God wishes you to.

Again I say, these are aims, I know, I know how far they are. And still, children, you have to work for it, to have it in mind every once in a while in the deepest depths of your thoughts and your feelings, so that you know once and for all, in yourself, that that is the reality and that you have to strive for it. Without it really you will be lost, but with it, there is a chance, some day it will be actualized within you. I hope, I hope to God it will be. I hope that God at such a time will smile at you, like it says in the Bible: you, good servant, you enter into this. It won't be paradise.



It will be an understanding of purgatory, in which one takes something for whatever it is worth as an opportunity to become honest and sincere. So, for that Work, for that kind of life. (Toast)

I know at times that you maybe, you would like to forget. And sometimes that kind of a thing is like a little harness that bothers you. That's why I said, sometimes I am like a slave driver because I want you to grow. But a slave driver wants something done for himself - I don't. The Kingdom of God can stand without you. Each person lives his possibility. If they don't live it, someone else is living it. The total quantity of energy which is exacted for mankind, to maintain mankind in its relation to the possibility of the growth of Earth and the evolution of Earth, is enough. The laws that govern the universe don't need any one particular individual because for you there'll be someone else. The totality percentage is sufficient and Earth will develop ultimately and become a planet - a real planet, away from the place where it is now. I call it two cosmological laws. All things will change gradually, and there may be a great deal of commotion on the Earth. And it may go through difficult periods of cataclysms, and a little bit of loss of territory, and here and there an earthquake. But it will go on inexorably because that is the law of the universe. And whatever it is, that is, as aim of life existing and which life constantly has to have different forms of manifestation, and without end, because that is the meaning of Endlessness, that that is exactly the process of life, of being formed and again destroyed; that is, the form destroyed and life continuing. And that the necessity for life is to appear in different kinds of forms. And that the necessity for a cosmic ray is that there are different places for different things to be at certain times in relation to each other in which the Earth happens to be the particular planet - unfortunate, as you know Gurdjieff calls it - at the particular place where it is at the present time, where it wasn't three thousand years after. In the meantime, it's here. We

are here. And we are subject, I've said it many times, like it or not. This is the pragmatism of religion. This acceptance of the facts as they are, this knowledge of oneself, how one is unconscious and how one has to fight to become conscious of how, I call it Mother Nature, simply to indicate what the Earth represents, prevents us because it doesn't want it, and at the same time cannot object to an honest effort. This kind of effort now must be made. This kind of effort to try to wake up and to live as if one is already on a higher level of the planets, where there is no destruction like we will experience on Earth, and where Earth need not be destroyed if there are enough of us, of people who believe in the existence of a planetary level of consciousness, in the midst of all this nonsense that is taking place, to hold onto this one firm vanity, truthfulness, that man is not what he is as manifestation on Earth. But that he should be what he can be with the emphasis on his spiritual being. That that then because of that, these so-called calamities, of earthquakes, can be avoided. They will not take place because there's no reason for it. The reason for them to take place is people are lazy, and they don't supply enough material or food for the maintenance of Earth. For that reason, parts of it have to be destroyed in order to help maintain the rest of the cosmic ray.

When a man works, when he is conscious, he produces energy to maintain the cosmic ray, of a different kind of energy - it's not of the quality of Earth. And that anyone who is trying to become conscious and really emphasizes that spiritual development will furnish material which is, to use simply the term that Ouspensky uses, thirty times, thirty thousand times worth more than what is of this level of Earth. And because of that, that what has to happen to Earth in an unconscious state, need not happen to those who are conscious and they, by their attempts, can make this condition of Earth not needed.

That if one can realize that if one can actually live in accordance

with the Golden Rule, and the Golden Rule is objectivity because it means truth for oneself - that is Golden Rule. If one could, a small quantity of people could help this Earth to eliminate wars, misunderstandings, strife between us, it would not be necessary to destroy. But you have to hold onto that so firmly so that you will believe it, that you act on it, that you know it is right. One or two cannot do that, but a few can do it, and very few really can have that kind of a power. But you must believe in it. If you don't believe in the force, sometimes I call it, of Christ, of that what actually could be, if you don't have belief in it, a little haphazard and wishy-washy about it, it has no value. But when your Soul is in it and you know it to be, sometimes like in Christianity, you know you're a child of God, that will give you the ability and also things will change.

You don't know enough about that because you don't believe it, because you don't have (haven't) experienced it. You don't know what it is to live in the spirit, to live with God, to walk with Him, and to know how conditions, because of that fact, will change and if you can have believe almost anything will be possible for you. But you must, as I say, you have to believe it. You have (undo       ). Why is the strength, sometimes, of Christian Science? Because they believe that that what is matter does not exist. And to the extent that they really can believe that, to that extent miracles take place.

There are miracles in self-consciousness, unbelievably true, that you know at certain times that things are there. You know it. It doesn't matter how you find it. It's there. You know it is a reality. But you have to find this for yourself because you never can take someone else's word. But if a few, I would almost say, of us, a few of - Christ said it - a few of real religious Christians are together "in my name", as Christ said, "I will be there." We haven't even started to test the validity and the strength of belief, of that kind of confidence, of that kind of conscience. Not--real

conscience, of the knowledge of consciousness existing for man when he wishes. And when his wish is right because he knows it is not for himself and that he then will have the will regardless of whatever conditions he may experience, whatever suffering he will go through, he will know once and for all, he holds onto that, his aim, God, one says, but one doesn't know any better. But it is something that is within one and that at times you really know and you know it very clearly. You cannot define it because when, as soon as you start, it loses its value. Because that kind of a thing to be put even in words and feelings - with feelings you can, intuition sometimes you can. All you can do sometimes is to say yes, and take a deep breath and hold it like that when you take in the deep breath, as if you take it in with you. Within you. You ought to keep it within you. You breathe; you take it in. You - it is there - it stays with you. Then you know.

As far as consciousness is concerned, I take in, by means of impressions, everything that I want to keep, when I'm conscious and it is that kind of food, that sustains one to develop one's Soul. That is the food for the Soul. The breath is still food for Kesdjan. Food for the Soul comes through the understanding of the intellectual reality of truth. Impartiality belongs still to Kesdjan. Simultaneity belongs to truth of Soul. When one lives in a moment, that moment brings in one the realization and crystallization of that what is truth, eternal, forever and ever, everlasting. A Soul, if develops, is everlasting; it will never die. That is the real meaning of life.

To your Soul, children.

END TAPE

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